tion Illustrious among the gods, like KAESHJEVAT the son of TTsn.[a]

2. May he^ who is opulent, the healer of disease, the acquirer of riches? the augmenter of nQurishment5 the prompt (bestower of rewards), be favourable to us.

8. Protect us? BRAHMANASPATX? so that no calumnious censure, of a malevolent man xnay reach us.

4. The liberal man whom IOT>RA, BRAHMANASPATI, and SOMA protect never perishes.

Agni as Ms prototype. His being-, in an especial manner, connected with, prayer appears more fully in a subsequent passage, Hymn XL. *Agni* is, in an especial degree, the deity of the *BraJiman*; and, according to some statements, the *Rig-Veda* is supposed to proceed from him; a notion, however, which, according to *Me&Jidtithi,* the commentator on *Hanu,* was suggested by its opening with the hymn to *Agni, Agnim lie.*

[81] This story is to be found in several of the *Purdnas,* especially the *Maisya,* and *Ydyu,* as well as in the *HaMlMrata,* Yol. L, p. 154. *JEakzhivat* was the son of *Dirgfiaiamas,* by *Usij,* a female servant of the queen of the *Kalinga Rdjd,* whom her husband had desired to submit to the embraces of the sage, in order that he might beget a son. The queen substituted her bondmaid *Ustj:* the sage, cognizant of the deception, sanctified *Ustj,* and begot, by her, a sons named *JEaksMvat,* who, through his affiliation by

Ealinga, was a *JE&lutttriya.;* but, as the son of *Dirghatamas,* was a *Brahman** He was, also, a *Rishi;* as, li another passage, he says of himself, *aham kaksJiwdn Jli&hir o/mii,*—I am the *Rishi ITalcsMvaf.*

The *Taittiriyas* also incline him among the holy persons who are qualified to conduct sacrifices and compose hymns. In the *3fahd~ Widrata, Dirghatamat* disallows the right of the king, there named *Bali,* to the sons of a *S'M-ra* female, and claims them as his own.